[196] I would like to direct the attention of future travelers to the following plants, the leaves and blossoms of which are greatly desired, if he would like to become acquainted with the wild field fruits of the old inhabitants of the country: 222 137

a) *omam!gaub is a plant with succulent leaves; the carrot-like underground part has a strong purgative effect. The name of the plant expresses this drastically: "one lets it fall (!gau) at the door (ams) of the hut (oms)", or, more optimistically translated, "one just makes it to the courtyard." [Picture. omam!gaub. 1/2 natural size. The "Ostrich foot". 2/3 natural size.] [278]

) *!ga·/marib· (3. st. cf. p. 352.) or ǂha·bab has a smooth, carrot-like, underground part and thin, narrow leaves, 3 centimeters long and crinkled at the edges.

)*/kʘu·bus forms juicy root formations as big as a child's head.

Pelargonium incrassatum Curt., called */a·miǂai·b, the "Ostrich foot", (so called because of the shape of the budding leaves) is the last of the plants which should be mentioned here because of their edible underground parts.

b) The chief fruits are gourds and cucumbers because of the abundant water in their flesh and the food content of their seeds.

The Topnaars in the region of Waluis Bay received their name !na·rahin from the gourd fruit !na·rab, the Acanthosicyos horrida Welw., on which they live for a large part of the year (cf. Analysis in the appendix). The nara matures in the first four months of the year: the chief harvest time is in February and March. [101]

Then the kraals become desolate. The poorer families depart for the dunes with all their belongings, either taking their mat house with them or building a scanty shelter of brushwood, which can scarcely be called a hut, and only return to their old dwellings to get water when it is unavailable in the nara field. Wealthier Hottentots stay at home and have the nara brought to them by slaves and only go out for the day on a visit or for inspection. [Picture. Half-ripe nara fruit. 2/3 natural size] 221● 222 [342] [567]

The individual families have inherited rights to definite nara bushes (cf. Plate IX above and illustrations, page 146, 147). That is the only case known to me of private ownership of immoveable property outside of the hut area among the Hottentots. The Hottentot defends his nara bushes from attacks by fellow tribesmen by bringing a legal complaint before the captain. No quarter is given the Berg-damaras and Bushmen. I know of several cases in which the thieves 222 423 [627] 222 423 628

bladder difficulties of pregnant women in this way: During the growth of the embryo there is a greater burden on the bladder and it is not up to this. 843 826

They reckon the time of delivery inexactly. Their count begins with the new moon following the first indications of pregnancy. Each new moon is noted with a notch on one of the poles of the hut. When they have cut nine notches, they prepare for the happy event. For example: a woman notices on January 25th, 1904 at the time of the first quarter of the moon that she is pregnant. On the day of the next new moon (February 16th) she makes the first notch and at the ninth new moon (October 9th) the last one. Now she awaits the child, 246 days after the first signs of pregnancy. The pregnancy calendar of a white woman would estimate the birth at the end of October. 843 805 221

b) Delivery. (//ora·s, giving birth, !na·/es, being born; one also hears the word ˢsu/bu·s, relief, ha/s, getting. oa·s means calving of cows and, when said of a person, is scorned as a vulgar expression). I have seen women immediately before delivery with a staff of midwives in readiness. Once I saw six women squatting around in one hut scarcely 3 meters in width. Mixed in with the smoke of the sooty fire was the smoke of the coffee which they burned and of the pipes which steadily made the rounds. It was difficult to recognize the woman who was the cause of this gathering who lay on the floor in the background covered with skins. I was also able to visit women after they had given birth and find out about the details of the birth. But in spite of many personal connections with several families and their many relatives I was never able to be an eye-witness at a birth. Even when the pregnant woman expressly gave me permission to attend, [218] I would either hear about the event just after it had occurred, or if I had found out about it in time, permission had subsequently been withdrawn. Consideration for the woman in labor, which according to the prevailing opinion of the Hottentots does not even permit the presence of a male Hottentot, forced me to give in. I am therefore particularly indebted to my honored old friend, Frau v. B., who grew up among the Hottentots and has been active for decades in their huts as a midwife. She became very well acquainted with the birth practices of the Little Namaland Hottentots where they are still removed from cultural contacts. I have thoroughly tested the information that she gave me. My research in Great Namaland before and after she gave me this information makes me fully prepared to accept the responsibility for the following even without the personal guarantee of my authority. 844 [578] [124]

completely healed after several days, the needle is removed and replaced by an earring. There were many complaints about painful swelling of the ear lobes after being pierced. [Picture. Iron earrings. 9/10 natural size.] 301 304

Necklaces of rosin beads are one bit of jewelry which holds its own against all imported bright glass kinds, even though difficult to make and unassuming in appearance. [252] The yellow rosin of an Othonna species (called ≠gũ'ŝ) is rubbed with the cold coals of the hearth fire. This mixture (a powder) is warmed with a burning piece of wood and kneaded with the other hand at the same time. The warm mass is rolled into sausages with the flat of the hand on a smooth surface. Little pieces are taken from these sausage rolls and formed into pills over the fire. The pills are put on slivers of wood (so that the wood goes through them) and after hardening, strung on sinew, often alternating regularly with bright stones or glass beads. The bead necklaces (called the same as the plant from which they are fashioned) are often combined to a thick bundle of chains, *//ga·/mi, which has good trading value among Hottentots. A chain which will wind ten times loosely around the neck and reach down to the breast has the value of a nanny goat. [Picture. Necklaces. Top and bottom: made of rosin. In the middle: made of ostrich eggshells.] 301 306 [824] 301 [435]

Imported glass beads are popular. The large-beaded necklaces are differentiated by the word !a/ms from the small-beaded ones *ga·rab. Ankle rings, *!go·ro!kχu·ib, consisting of thickset rows of little glass beads, are still occasionally worn under the skin shoes. 301 439

[253]

Capitulum III

The Hottentot's Mode of Living

Great Namaland, a typical dry area of South Africa, has such scanty growth in its limited area that it cannot provide the animal world with sufficient food and water. The characteristic animals of the South African grassy plains, at the same time its most valuable wildlife, the antelopes, must roam over extensive areas just to get a meager living. Like the predatory animals, the hunters follow these herds; wherever the native has exchanged this unsettled way of life, which one day leaves him in need, the next day with a surplus, for the regulated life of a herdsman, he finds himself forced more than ever to wander, the more numerous his cattle (/go·an) become. [Picture. South African ox wagon.] 221 [137 136] 221 233

Under normal rainfall conditions these wanderings to the pastures (≠habu·, v.) are regulated as to timing and goal by years of experience. During droughts, finding pasturage is more difficult and more urgent and more families than usual prepare for wandering. We know enough cases when the entire tribe has left its dwelling place. For an extensive journey, the hut is taken down and packed with poles, mats and household goods on oxen. The well-to-do Hottentot owns an ox wagon, of that well-known heavy kind, of 10 to 22 span, which the Boers introduced into South Africa. Before that time, the wandering Hottentot is supposed to have made a bed of strong branches on which he packed his reed mats, skins and household goods, harnessed oxen in front of it which then dragged the whole affair as if it were a sled. Just as the wagons supplanted pack-oxen, so have horses nearly supplanted oxen in Namaland as mounts. Nevertheless one still sees oxen [254] whose nostrils are pierced for the wooden bridle. 221 233 492 493 484

Thus, the Hottentot sets forth for the pastures riding and by wagon, if possible. The half-grown children have to drive the calves and smaller animals. They must drive them slowly, so that the animals can keep grazing and the lambs can keep up. Therefore it is customary for those who drive the small animals to leave early in the morning before the old people. The cattle are usually driven too quickly for them to graze properly while moving and therefore are left in the fields overnight. 233 221 484

Two hundred and fifty years ago the Hottentots were the wealthiest cattle owners in South Africa from the Tropic of Capricorn to the Cape of Good Hope. Van Riebeeck was a sober observer who didn't write his diary for the entertainment of the public. When he says (69) that at 175 233

69. H. C. V. Leibbrandt, Precis of the Archives of the Cape of Good Hope. Riebeeck's Journal, Part I - III, Cape Town, 1897.

times in the area of Table Mountain the land was covered with cattle as with grass, we may believe him. In the first decades of the nineteenth century herds of cattle and sheep containing many hundreds were still not unusual. At that time it seems that the Bushmen did most of the hunting. Today part of the Hottentots have sunk to the level of their despised enemies and serfs. Today the Hottentot must 233 178

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

matches, while the young women look on and applaud the successful competitors, and the younger children amuse themselves with games of various kinds, until the night is advanced and gradually they all turn in to sleep.

Food and Narcotics

In the summer, after good rains, milk is abundant, and the people then live almost entirely upon it.[1] The fresh milk, either warm from the cow or cooled down, is mixed with some vegetable substance, such as the green leaves of the ebony wood, which are chewed and spat into it, or the sap of the acacia; and the thick sour milk thus produced forms the staple article of diet for the Hottentots. It is kept in beautifully simple vessels carved from wood, and is carried about in soft skin bags. Some of it is also converted into butter. The milk is poured into a calabash, the narrow opening of which is closed with a cork. Occasionally the freshly-cut thick roots of a certain plant (? *Portulaca sp.*) are put in with the milk to increase the yield of butter. The calabash is rolled to and fro on some skins, in full sunlight or near the fire; and after about three hours of this rolling it is gently shaken, so that the butter which has formed can gather on the surface. The remaining liquid is then run off and drunk, and the butter heaped up in a wooden pail. It is partaken of either fresh or fried with various edible plants. Some of it is also used for greasing the skin. The children live chiefly on fresh goats' milk, which is also much used by adults, in order to save as much of the cows' milk as possible for making butter.

In winter, when owing to the lack of adequate pasture milk is scarce and it is a hard struggle to find food for themselves, the men go out hunting, or set traps and snares, and in this way obtain the bulk of their meat supply. Even the wealthy cattle-owners seldom slaughter their stock merely for food, save on ceremonial occasions, when a feast has to be provided. The animals hunted for food formerly included all sorts of buck, as well as the elephant, rhinoceros, hippopotamus, giraffe, zebra, and ostrich, and even beasts of prey such as the wild cat, red cat, leopard, hyena, and jackal. Nowadays, with the disappearance from the country of most of these game animals, and with the enforcement of the game laws, hunting naturally

[1] The fullest account of Hottentot foods is given by Schultze, *Aus Namaland und Kalahari*, 184–206; cf. Kolb, *Vorgebirge der Guten Hoffnung*, 96 sqq.; Fritsch, *Eingeborenen Süd-Afrika's*, 325–6; Schinz, *Deutsch-Südwest-Afrika*, 91–3; von François, *Nama und Damara*, 210–12.